Millennial Star

O, give me back my Prophet dear,
And Patriarch, O give them back,
The saints of latter days to cheer,
And lead them in the Gospel track!
But O, they're gone from my embrace,
From earthly scenes their spirits fled,
Two of the best of Adam's race,
Now lie entombed among the dead.

Ye men of wisdom, tell me why—
No guilt, no crime in them were found—
Their blood doth now so loudly cry,
From prison walls and Carthage ground?
Your tongues are mute, but pray attend,
The secret I will now relate,
Why those whom God to earth did lend,
Have met the suffering martyrs' fate.

It is because they strove to gain,
Beyond the grave a heaven of bliss,
Because they made the Gospel plain,
And led the saints to righteousness;
It is because God called them forth,
And led them by His own right hand,
Christ's coming to proclaim on earth,
And gather Israel to their land.

It is because the Priests of Baal
Were desperate their craft to save,
And when they saw it doomed to fail,
They sent the Prophets to their grave.
Like scenes the ancient prophets saw,
Like these the ancient prophets fell,
And, till the resurrection morn,
Prophet and Patriarch, Farewell.

JOHN TAYLOR.
(L.D.S. Hymns)

Our Cover . .

**A scene from the film "Brigham Young."
The Martyrdom of the Prophet Joseph,
27th June, 1844**

ONE HUNDRED AND SEVENTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 108 No. 6 June, 1946

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year. 2s. per quarter. Single copies 8d. each.

EDITOR
Hugh B. Brown

Associate Editor
James P. Hill

149 Nightingale Lane, London, S.W.12. Telephone: Battersea 4510

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Revelations 19:10

JOSEPH SMITH

It has been suggested on several occasions, particularly when we Latter-day Saints wax strong on the life and accomplishments of our leader, Joseph the Prophet, that we are in the habit of comparing him with Jesus Christ, that we are guilty sometimes of almost deifying him.

Our respect for Joseph Smith, first prophet of the Dispensation of the Fullness of Times, is measured by the fact that he was the Restorer for the whole of mankind. The functions of Jesus and Joseph are not to be compared, since they are separate and distinct and specifically designed for different ages and conditions by God the Father.

Jesus Christ stands alone, the only begotten of the Father in the flesh, the Lamb of God, the Saviour of Mankind. What Christ did for us no other of God's children could have done, for it is revealed to us that the Lord God chose Jesus Christ to fulfil the Plan of Salvation for man that He himself had offered at a great council in the heavens before this world was.

To Joseph Smith, the Lord assigned the task of re-establishing the true organisation of the Church on the earth even as Christ Himself had done centuries before. To Joseph Smith was given those Keys of The Priesthood, necessary to achieve this solemn purpose, through personal appearances of the ancient apostles and prophets who held them. To Joseph Smith, the Saviour Himself appeared, revealing Himself as He who died on Calvary for the Sins of the world, who now sits on the right hand of the Father receiving of His fulness.

And Joseph Smith sealed his testimony with his blood on a fateful day in June, 1844, and we remember with pride and thankfulness a great man, a prophet, a restorer—one of the elect of God.

A. E.

"BE YE NOT DECEIVED . . ."

by

Mark E. Petersen

Of the Council of the Twelve

Address delivered at the Saturday afternoon session of the 116th semi-annual General Conference October 6, 1945, in the Tabernacle

•

ONE of the parables of our Saviour reads as follows:

> . . . The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45-46.)

We have always felt that that merchant was an extremely wise man, because he was willing to give up all that he possessed in order to acquire the pearl of great price. But let me ask you, what would you have thought of that merchant had the parable been reversed and he had given up the pearl of great price in exchange for something of little or no value?

We have some among us who are doing that very thing. In their own lives they reverse the parable of the Lord and they give up the pearl of great price for a fleeting fancy. They actually sell their birthright in the kingdom of God for less than a mess of pottage.

From time to time in the Church section of **The Deseret News**—which section I do recommend to all of you as one of the finest publications that you can have in your home—from time to time that publication carries a list of names of individuals who have been excommunicated from this Church. These excommunicants at one time were all members of the kingdom of God, and at one time they all possessed the pearl of great price. But each one of them has reversed that parable in his own life and has given up the pearl of great price with all its values and with all its blessings. What a pity! What a tragedy!

How do people do such a thing as this? One of the reasons people apostatise from this Church is that they have failed to heed the warning of the scriptures against listening to false teachers, who raise their voices in our midst. In spite of the fact that these warnings of the scriptures are crystal clear, many of our people fail to heed them.

Note how clear they are. Peter said:

> . . . there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways. (II Peter 2:1-2.)

Jesus said, ". . . Take heed that no man deceive you, For many shall come in my name . . . and shall deceive many." (Matt. 24:4-5.) And again the Lord said, ". . . many false prophets shall rise, and shall deceive many." (Matt. 24:11.) And once again the Lord said, and keep in mind that when he said this he was speaking to members of the Church who were already in possession of the pearl of great price:

> . . . if any man shall say unto you, Lo, here is Christ, or there, believe him not: For in those days there shall also arise false Christs and false prophets, and shall show great signs, and wonders, insomuch, that, if possible, they shall deceive the very elect who are the elect according to the covenant. (Pearl of Great Price, Joseph Smith 1:21-22.)

Who are the elect according to the covenant? They are those persons who have entered into the new and everlasting covenant by accepting membership in this Church.

When the Apostle John was speaking of the false teachers in his day, he branded them as antichrists. Said he, ". . . even now are there many antichrists: . . . They went out from us." (I John 2:18-19.) In other words, they had been members of the Church, and they had been led into the paths of

apostasy because of false religious notions.

> They went out from us, . . . for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (I John 2:19.)

How do these false teachers lead people astray? They do so by attacking the fundamental doctrines of the Church. They attack the Authorities of the Church. They attack the teachings of the Authorities. They seek to develop doctrinal disputes among the people to undermine their faith, and they lead people into apostasy when they do such things as that. Very often false teachers who have come among us endeavour to justify their position by claiming to have received some revelation or dream directing them, they say, in the paths which they tread.

There were disputes anciently among the Jews over the doctrines of the Church, and these disputes led people to apostasy. There were disputes among the ancient Nephites likewise, just as there are disputes among some of our people to-day, disputes, let me remind you, which lead to apostasy and excommunication from the Church.

In the days of the Saviour, or rather before he appeared among the Nephites there were many doctrinal disputes among the Nephites. Some of those who stirred up the hearts of the people said that there was no Christ. They denied his very existence. When the righteous Nephites looked forward to the coming of the Lord, these false teachers declared that he would not come, because he did not so much as exist; and so, when finally Jesus did make his appearance among the Nephites, after his resurrection on the other continent, he stood before them, and settled then and there the dispute over whether or not he existed. He stood before the multitude, and invited them to come up, one by one, and examine his body, his resurrected body. He invited them to feel his hands and feet and to thrust their hands into his side, to feel the imprints of the crucifixion; and after they had all come up and found that he was the Christ, they fell down and worshipped him.

Then he began to preach the gospel to those Nephites, and the very first thing that he said to them in beginning his preaching was this:

> . . . there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, . . . and he stirreth up the hearts of men to contend . . . one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. (III Nephi 11:28-30.)

Giving a similar warning to the Prophet Joseph Smith, the Lord said:

> . . Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (D. & C. 10:63.)

So, Latter-day Saints, beware of false teachers. When men come among you and begin to preach doctrines unto you which tend to destroy your confidence in the holy scriptures, when men come among you, as they are now coming, declaring to you that the appointment of George Albert Smith as President of this Church is not valid, because they say this Church should only have seven presidents and no more, when people come among you declaring that Christ is not divine, or when they come among you advocating the so-called practice of plural marriage, contrary to the teachings of this Church and contrary to the law of the land, when they come among you declaring that you can enter into domestic relations with another man or another woman without committing adultery, when you do not have a marriage bond which is recognised as legal by the law of this land, or when people come among you declaring that the Church is out of order, because we are at the present time not practising the United Order, or when a man comes among you declaring that the Church is off the track and that he is one mighty and

strong sent to set the Church in order, or when anyone comes and tells you that temple marriage is just a fad and that it has no relationship to your exaltation in the kingdom of God, or when someone comes to you, as one group is now doing, preaching that reincarnation is a Christian doctrine, or when men come to you declaring that predestination is one of the doctrines of the gospel, declaring that one group of the Saints is predestined to go to one degree of glory and another group of the Saints is predestined to go to another degree of glory, or when they come among you declaring that they have had dreams and visions about some get-rich-quick scheme by which they are going to save the Church financially in some period of distress, or when they come to you and declare that the method of administering the sacrament of the Lord's supper is to be changed, contrary to all the teachings of the scriptures, or when they come to you and say you can serve two masters, that you can serve the Church and also one of these wild-cat cults that are starting up, when you hear teachings of this kind you remember that such doctrines cause dissention among the people, that they cause disputes which lead to apostasy and that the Lord condemned disputes of that kind. When you have persons come to you teaching doctrines of this kind, remember also the words of the Saviour when he said:

> . . . netiher shall there be disputations among you concerning the points of my doctrine, . . . for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men. (III Nephi 11:28-29.)

Remember, too, the Saviour told the Prophet Joseph Smith that it is Satan who "doth stir up the hearts of the people to contention concerning the points of my doctrine," and that when individuals put themselves in the hands of Satan in doing these things "they do err, for they do wrest the Scriptures and do not understand them."

Surely the Latter-day Saints, of all people, should be on their guard against false doctrines. Have we forgotten the warning that was given to us by the Saviour, as he appeared to the Prophet Joseph Smith in the sacred grove during that first vision? Have we forgotten that there the Saviour declared that man-made religious doctrines are an abomination in his sight?

The Lord has foreseen the fact that the Saints would need protection against false teachers, and he foresaw the need of setting safeguards in the Church to give them that protection.

Paul in his letter to the Ephesians clearly explained what these safeguards are, and he gave us the reason the Lord established these safeguards. If you will remember your reading of the fourth chapter of Ephesians, you will recall that he outlined the organisation of the Church, and as part of that organisation he declared that in the Church there were to be some prophets and some evangelists and some pastors and teachers. The reasons he said these officers were set in the Church were: First, for the perfecting of the Saints—remember that the Saviour had commanded us to be perfect, even as our Father in heaven is perfect. Second, they were set in the Church for the work of the ministry; third, for the edifying or the instruction of the membership of the Church; fourth, to help us to come to a unity of the faith; fifth, to help us to obtain a knowledge of the Sons of God; sixth, to help us to achieve the measure of the stature of the fulness of Christ. And then he gave a seventh reason, telling us that the Lord put apostles and prophets and pastors and teachers in this Church—and mark his words carefully:

> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Eph. 4:14.)

So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the

—continued on page 183

LIVE BY LOVE

by

Elder Joseph F. Smith

Patriarch to the Church

Address delivered at the Friday afternoon session of the 116th semi-annual General Conference October 5, 1945, in the Tabernacle

THERE are occasions, great occasions, which come to us, which we would fain share with our brethren and sisters.

It is frequently said that the Lord has raised up a particular man to perform a particular mission. Everyone of us here has heard that discussed and has heard how the peculiar talents of each of the Presidents of the Church have been of a special value during his respective mission. I wish that all the members of the Church could have witnessed the council meeting wherein the Presidency was reorganised. If ever there was a time when the Spirit of the Lord was indubitably manifest, it was on that occasion. Everyone present was aware, beyond doubt, of the absolute rightness of it.

It is not for me to say what particular Mission President George Albert Smith has ahead of him. This I do know, however, that at this particular time in the world's history, never was the need for love among brethren so desperately needed as it is needed to-day. Furthermore, I do know this, that there is no man of my acquaintance who loves the human family, collectively and individually, more profoundly than does President George Albert Smith. Those two things coming in conjunction, the need for love, his presidency at this time, have for me at least, peculiar significance. And I should like this afternoon to be remembered as saying just this—We must love one another, and we must do more than that.

The Saviour told us what the two great commandments were. At another time he went beyond loving one's neighbour, at least he became more specific on another occasion:

> But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. (Luke 6:27-28).

A little later on he continues:

> For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good for you, what thank have ye? for sinners also do even the same. (Luke 6:32-33).

In a world seething with hatred, in a world calling for harsh government of vanquished people, I hope that the Latter-day Saints can remember that we must love our enemies. There are those who say, "But we must be practical. It is no time for sentimentality. We must face facts." With that I heartily agree. We must face facts. We must be practical, and I bear you my testimony that the only practicality which will bring peace to the world is that we shall love our fellow-men.

So much has been talked about liberty; so much has been said about fighting for freedom. What good is the winning of battles if we shall negate them by acts of unwarranted hatred? About this matter of freedom, I should like to say this regarding personal responsibility: too many people think of freedom in terms of license. Freedom is not the right to do as one "jolly well" pleases. Freedom stops for someone when someone else commits an act detrimental to his neighbour. I have no right to any conduct which would impede the progress of my neighbour. I have no right to any act which would take the freedom from someone else. And that thought carried a little further is of tremendous significance to the Latter-day Saints. This is a missionary Church. Upon us rests the responsibility of crying the gospel to the world because only by it can peace and liberty come.

It is very easy sometimes for Latter-day Saints to say, "What I do is my own business. If I break the Word of

Wisdom a little bit, that's my business." There is no such thing as strictly private conduct. A Latter-day Saint, in a careless moment, may perform a thoughtless act which will stand in the way of someone else's accepting the gospel. I know of one little branch in the mission field that has been built up laboriously, and that little branch was all but destroyed by a careless act of a thoughtless missionary. It is well for us to take careful stock of any projected action, no matter how seemingly trivial, and ask ourselves, " If I do this, if anybody sees me do this, will it discourage his faith in the gospel of Christ?"

How tragic to have someone interested in the gospel, on his way in the path of investigation, see a Latter-day Saint violate one of his ideals, and then say, " If that's Mormonism, I want none of it. If they preach one thing and do another, I want none of it." Brethren and sisters, every one of us will be held responsible for any act which proves to be a stumbling block to someone else. We have no right to such conduct. Yes, we have the power to choose; we have the power to do, but we have **no right** to conduct which would discourage someone else from obtaining the blessings which come through faith and obedience to the gospel of Jesus Christ. It is easy in the modern tempo of living to be careless. It is easy to be unwise. It is easy to speak harshly. Let's take thought as Latter-day Saints; let's be contributors to peace. Let's be brethren. Let's love one another, and remember that love can be deliberately developed. It can be cultivated through service. You love those whom you serve. Parents love children more than children love parents because the parents do more for the children. Their love grows out of service. If you would love a man, do something for him.

I pray that we may be Latter-day Saints. Bear in mind, ours is the responsibility to carry the message to the world, not merely by word of mouth, but by every act and the manner of every action which is perceived by others.

THE HABIT OF CHEERFULNESS

IT will help us learning the lesson of cheerfulness if we persistently train ourselves to see the good things, the bright things, in our common life. There are some people who seem to have eyes only for the unpleasant things. They find every bit of roughness and hardness in their daily path. They see at once, and see it magnified, every disagreeable thing that comes into their lives. They remember all the unhappy experiences they ever had. They keep on their heart's walls the pictures of all their vanquished joys and faded hopes. They write with a diamond on their window panes the records of all the trials, adversities and misfortunes they have ever suffered. But on the other hand, they forget all their blessings. They hang up no pictures of the joys they did not lose, which have filled their life on so many bright days. They have no memory for the beautiful things, the things of gladness.

There are few habits more common than this of remembering the unpleasant things and forgetting the pleasant things; and there is no other habit which is more inimical to joy. He who would always be of good cheer must break this habit—if it has not fastened itself in his life—and must learn, must train himself, to see the beautiful things and to be blind to the disagreeable things. The truth is, there are, in the ordinary life, a thousand pleasant things—favours, joys, comforts, things to cheer—to one unpleasant thing, one real cause for unhappiness. It is a shame, therefore, to let the one bit of roughness, trial or suffering spoil all the gladness of the thousand blessings, the one discordant note mar all the music of the grand symphony. We should learn to look at life, not to find misery and discomfort in it, but to find cheer and beauty.

—J. R. MILLER.

OUR BEST TO-DAY— BETTER TO-MORROW

by
PRESIDENT
LEVI EDGAR YOUNG
Of the
First Council of the Seventy

Address delivered at the Saturday morning session of the 116th semi-annual General Conference October 6, 1945, in the Tabernacle

●

IN a sermon delivered in the old tablernacle in Salt Lake City, October 11th, 1857, President Joseph Young, who had been made President of all the seventies in the Kirtland Temple, said:

> Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter he glory and the pleasure of the kingdom of God. It cannot do it; language fails. There is an influence of the Holy Spirit in the understanding that surpasses all language.

How true this is, when we speak of the restoration of the Priesthood of God to the Prophet Joseph Smith. When John the Baptist came and gave unto the Prophet and Oliver Cowdery the Aaronic Priesthood, it was followed by holy baptism. They were given the promise of the coming of Peter, James, and John with the keys of the Priesthood of Melchizedek. The promise was fulfilled.

In the days of Abraham, there lived in Palestine a "great king and priest of the Most High God." His name was Melchizedek. Beautiful is the thought we have when we are told by the prophet-historian Moses, that Abraham paid tithes of all that he had to Melchizedek, for he was the high priest appointed to keep the storehouse of God. Then we have another historic scene.

The children of Israel had been with Moses at Mt. Sinai for many months. In fact, it was not until the second month of the second year that things were ready for a new start. The children of Israel were headed for the conquest of Canaan. The arrangements for the vast camp were simple. Moses received the law direct from God, yet he had to descend to the people and present it to them. In the assembly at the foot of the mountain were men, women and children. These all had to iive under the law, so they all pledged their assent, exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, one of the noblest examples of pure, democracy in the history of the world. Shortly after leaving Sinai, a council of seventy, of which Hur, founder of Bethlehem, seems to have been the head, was chosen by the people, and solemnly set apart to their dignity by Moses, as a kind of senate, or wise men, to aid him by their counsel, and give him the support of leading families among the various tribes; for among a people so hard to govern, he often needed this added help.

> And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (Numbers 11:16.)

When Moses was called by the Lord to go unto the Mount, he was accompanied by seventy elders. ". . . the Lord," says the inspired narrative, "came down in the cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11:25.)

In those far ancient days of the priesthood, the seventies seemed to have been called to many noble duties

both individually and in groups. Moses had them with him in the holy rites of the tabernacle, and we find them responsible for clean government in the civic life of the towns of Palestine.

When Jesus was concluding his missionary labours in Galilee, he summoned his followers together, and out of them chose seventy to prepare his way. The mission of so many to go before him, two and two, and prepare for his arrival in every place which he intended to visit, implies for this last journey an important event. The instructions he gave them closely resembled those which he had issued to the Twelve. It was a time when he was setting forth in sorrow, and some writers infer that they, the Seventy, going two by two, were announcing his divine teachings.

Some weeks passed, and one of the things that filled his heart with joy was the return of the seventy, as he approached the cities and villages, whither he had sent them. They came to give him an account of their successes. Their hearts were filled with astonishment and exultation. And Jesus, while entering into their joy, yet checked the tone of their exultation, or rather turned it into a holier channel. He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because he had set his love upon them. Their names had been written, and stood unobliterated in the Book of Life.

My brethren of the quorums of the seventy, you are all endowed with this same priesthood and power which gives you a distinct hope and message. You have an exalted purpose—to teach the gospel to all the world to-day. You have the good news of salvation, of freedom, to show the way of eternal life. You are a body of men to help build a regenerated body of religious ideals and life. From this day, you are to stand for a moral awakening as never before, a spiritual upsurge, a deeper appreciation of the spiritual needs of humanity. People will receive the message if it is presented and taught as it should be. The demands are high; the spiritual discipline must be sincere; the sacrifice of material things great. The qualities which made Jesus a master teacher were: He was divinely inspired, profound in his simplicity, understanding and sympathy.

As the ancient disciples came to know the truths of the Master, so we come to know in our day the importance of revealed truth as we look to him who is our Saviour. The priesthood envisages the Church of God, which in time will be known to all peoples of the earth. Life is made over; men are made over; and as one evangelist says: "Men come drom darkness into light."

A new missionary effort has come into the world, for men and women are thinking of life eternal. Missionaries are labouring with profound and undying zeal to awaken people to a sense of the meaning of life, and to prepare themselves for the future in this world and in the world to come.

There never was a time when it was more needful for us to recur to the reason of the power of Jesus Christ in the world than now; never a time when we were more in danger of throwing away true permanence for barren change; never a time when we were more in danger of sacrificing truth for wrong. Truly do we know that the man who holds the priesthood of God has a principle higher than any that has gone before; that man whose policy, whose statesmanship, whose legislation, whose faith involves the highest reach possible of the human understanding in the spiritual direction —that man will endure and will help save the world.

We can, my brethren, be honest, intelligent, truthful; we can be courageous, just and valiant. We can bear witness that this is God's work, and we can be consciously grateful for all the resources, for all the opportunities which are ours. We can be faithful and zealous. These things we are certain of; if we will do our part, in faith, God will give the increase.

LIFE IDEALS FOR CHILDREN

by

Milton Bennion

I WANT to grow up to be wise and strong, happy and able to make others happy, to love and to be loved, and to do my part in the world's work; therefore I must strive toward the ideals of right living.

1. **The Ideal of Gratitude.**

During my infancy loving hands cared for me—gave me food, clothing and shelter, and protected me from harm. I am grateful for this care, and I want to be worthy of the love and the confidence of my mother and father and to do all I can to make them happy.

2. **The Ideal of Obedience.**

I will be obedient to my parents and teachers; they are wiser than I and thoughtful of my welfare.

3. **The Ideal of Health.**

Good health is necessary to strength and happiness; in order to be well and to grow strong, I must have good wholesome food, ample exercise and sleep, and abundant pure water and fresh air.

4. **The Ideal of Thrift.**

Waste is the mother of want, and even though the want may not be mine, if I am wasteful I am likely to bring suffering to others. Waste of time is as wrong as waste of things: I will not be an idler.

I will respect all useful work—both mental and physical. I will know for myself the joy of service and the dignity of work well done.

I will not put unnecessary burdens upon my associates by untidy, careless habits; orderly ways save my own time and things as well as those of others.

I will begin now to earn some of the things I use. I must learn how to spend, how to save, and how to be generous.

5. **The Ideal of Kindness.**

I will strive to be considerate of the rights and feelings of others as I would have them respect mine.

I will try to control my temper and to be cheerful and courteous in all my dealings.

I will take thought for the comfort and welfare of our animal friends and will always avoid cruelty.

6. **The Ideals of Courage and Fair Play.**

I will strive for courage to speak the truth and for strength to be fair in all my work and play, to be true to my word and faithful to my trust. Lying and cheating are the signs of cowardice and greed. I will not seek pleasure or profit at the cost of my self-respect or to the injury of another.

7. **The Ideal of Self-control.**

I will strive to control my powers, that my life may be worth the living—to myself and to others. I must guard my thoughts, my speech, my actions.

8. **The Ideal of Clean Living.**

Clean thoughts, clean speech, and clean behaviour are necessary to lasting happiness and high attainment. If I would have genuine self-respect as well as the respect of others, I must be clean in thought, word and deed.

9. **The Ideal of Moral Thoughtfulness**

I will be thoughtful of my conduct, that my actions may be helpful and not harmful. "Evil is wrought by want of thought as well as by want of heart."

10. **The Ideals of Mental Alertness, Joy and Appreciation.**

I will keep my eyes and ears open to enjoy the world about me; and my mind alert to understand and appreciate the good things mankind has provided for me: science and art, poetry and music, history and story.

11. **The Ideal of Patriotism.**

My country has provided laws and civil officers to protect me, schools for my instruction, and many other aids to a happy, useful life. I am grateful for these benefits and will show my patriotism by obeying the laws and defending my country against evils, both within and without.

12. **The Ideals of Faith and Reverence**

I believe in the power of righteousness; I reverence all that is good. May I strive all my life to see the right way and to follow it.

EDUCATION AND LIFE

1st of a New Series of Articles
THE JOYOUS, ABUNDANT LIFE

by

Dr. Franklin L. West

Commissioner of Education of the Church of Jesus Christ of Latter-day Saints

Address delivered Sunday, January 20th, 1945, at 9 p.m. over Radio Station KSL

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JESUS, the Master, said, "Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1). "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33). "I am the way, and the truth, and the life." (John 14:6). "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). On another occasion He said, "I am come that they might have life, and that they might have it more abuudantly." (John 10:10). "These things," He said, "have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11).

The Book of Mormon, one of the sacred books of the Latter-day Saint Church, in one place says that "men are that they might have joy." (2 Nephi 2:25). And it is further recorded in Latter-day Saint scriptures that God said it was His purpose to bring about the salvation and eternal life of man. On still another occasion Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17). "For the Son of Man is not come to destroy men's lives, but to save them." (Luke 9:56).

Who is there among us who does not desire life, and that fully, completely? Who does not desire to accompany life with joy and quiet peace? There seems to be, however, many diversions, many paths to be taken, and a great variety of opinion exists as to what the real and enduring satisfactions of life are. Many seek to find happiness in desert and forbidding places. Some think of a good time only in terms of a life of debauchery and drunkenness. Others think of goodness as symbolic with weakness and they think of piety as being opposed to rugged vitality. One once remarked he thought all the good things of life were reserved for the wicked. Mark Train it was, I believe, who said of a man that he was "a good man in the worst sense of the term." I suppose he thought of some individuals he had known who were very satisfied with themselves, obeyed all the trivial rules of conduct, avoided all the prohibitions and made their religion a gloomy and dismal affair.

ETERNAL LIFE, A REWARD

Eternal life is held up as one of the rewards for the good life here, and it is a stimulus to great endeavour, but one wonders what good eternal life is to a man who does not know how to spend even one day here satisfactorily. It is my own confident belief that the "peace of God, which passeth all understanding" (Philippians 4:7) comes, after compliance with stipulated ordinance, only to a man who plays the game of life fairly, and enduring satisfaction and joy come only to him who serves his day and generation effectively and well. I believe, too, that the best way to prepare for the life to come is by living the life which Jesus recommended—the life of service and love, which gives maximum satisfactions here and now. A little innocent fun at times, and wholesome recreation, is absolutely necessary to tone up the spirits and help one stand up against the difficult problems which confront almost every individual. But coarse vulgar joking and loud laughter are not only crude but offensive to the finer sensibilities of cultivated people.

Jesus' estimate of the importance of joy in life, and the satisfactions to be

produced in making others happy, is shown in the address He made at Nazareth when, as was customary, He opened the Law and read from 61st Isaiah, telling the people after He had finished, that that prophecy that day had been fulfilled in their presence. He meant that He Himself was the embodiment of the prophecy there referred to. It reads, "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. He has sent me to comfort all that mourn . . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isaiah 61:1-3).

In other words, Christ is glorifying God and through the utilisation of righteous principles He assures freedom of the spirit, and emancipation of the soul from the bondages of sin, and makes man free by teaching him the truth. He preaches glad tidings of great joy, and through His preaching and example shows the way to living joyously and abundantly.

I suppose everyone has experienced the inner satisfaction of doing somethings useful for a friend or associate, and has known the joy of making others happy. The reason the Christmas season is such a happy time for almost everyone is because people are being sought out, time is spent in purchasing gifts which are thought will be of value and be appreciated, and letters expressing goodwill are sent broadcast. It is no wonder this practice of spreading joy and of doing for others is associated with the birthday of Jesus Christ, our Lord.

JESUS—A HAPPY MAN

Jesus could not have been other than happy. Consider the vast amount of good He accomplished, doing it all simply and without ostentation or thought of reward. It must have given Him joy to heal the people of their incurable diseases and physical handicaps. He moved among the people, the record says, helping them because He had compassion on them, and quite resented the fact that publicity came to Him therefrom. He repeatedly told those healed to tell no one about it, and Himself obeyed the admonition given, that His followers were not to let their left hand know what their right hand did, but to do for others, and in secret, without hope of reward.

Some complaint was raised that Jesus did not fast enough, but He answered, likening Himself to a bridegroom, and said you do not fast when a bridegroom is still with you. Whoever heard of a bridegroom who was not happy?

It was a lovely thing to have friends, and Jesus had many. He was a welcome guest in their homes. He seems to have been rather sure of himself because when Zacchaeus had climbed the tree in order to hear Him speak, when the crowd was so large, "Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house." (Luke 19:5). Simon, the Pharisee, prepared a feast in His honour, and Matthew, the publican, soon after being called to the ministry, invited his worldly and sophisticated friends to his home and had Jesus as his honoured guest. In both classes of people Jesus was welcomed and his company greatly enjoyed.

Although the entire record of the life and teachings of Jesus is very limited and brief, yet brief as the record is, it shows that He was a sociable man who, on occasions, gave thought to the amiable pleasures derived from meeting with his friends for happy festivities, and the record tells that He attended a wedding and relieved the embarrassment of the host by Himself providing a part of the refreshments in order that all might enjoy the hospitality and happiness of the occasion.

Gentle, refined, cultivated women, such as Mary and Martha in whose home He visited on numerous occasions, were His friends, as were certain women of misfortune who also responded to His holiness and His compassion.

HAPPINESS COMES BY LIVING GOSPEL PRINCIPLES

You see if one goes right on, directly seeking happiness, he very seldom finds it. Oh, there is some temporary satisfaction to be had in this way, a happiness of moderate degree, but the enduring satisfaction, the deepest joy comes as a by-product of living the gospel principles.

Preaching the joy that comes from serving others, Jesus mingled with the people, living that very thing He was preaching. He went about doing good. He healed the blind, the lame, the halt, and the leper. He brought good news, the gospel way of life to the poor, and taught with power and clarity. He gave His life and brought the resurrection to all. Even more important than the physical cures were the transformations He made in people with deranged minds as He quieted their mental disorders, dissolved their fears and anxieties, and restored peace to their minds and souls. Jesus must have enjoyed preaching the gospel and He did it with utter simplicity and great power, knowing how the living of gospel principles brings to all people satisfaction and joy and eternal happiness. His lessons were taught with a matchless beauty, and His lessons were brought home clearly and effectively through the parables. He was so thoroughly versed in the law, and so sure of the importance of His message, that it was said of Him, and in truth, that He spoke as one having authority.

Jesus was intimately associated with the Jews and was keenly aware of their bare poverty and distress, of their heavy burdens from taxation, and the oppression they endured from the Romans. Jesus knew very well that life has its difficulties, but these are to be met with courage and determination. He has shown us that there is good enjoyment to be had just from the simplest things of life, such as eating, and working, and from all physical and mental achievements.

The common sources for pleasure for many people include the sports, the theatre, the opera, dramas, and great literature, but even here it seems to me the creators and producers of literature and music and drama, no doubt, get the greatest thrill if it is their purpose to produce and create for the pleasure of others, and not merely in the hope of gaining fame and wealth. "If one is to become great," He said, "he must be the servant of all."

He let His apostles know something of the terrible presecution and abuse which would be heaped upon them. But He said to them, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5.11-12).

The suffering of the Saviour in the garden of Gethsemane was, of course, most intense, and the suffering on the cross must have been excruciating. But Jesus knew He was thereby bringing about the resurrection of the whole human family, and said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32).

Few parents there are who have not in some way felt the same feeling, as expressed by the Saviour, as they sacrifice and toil and work for their loved ones. It was Jesus who told us to love God, our Eternal Father; who told us that if we say we love Him and hate our brothers we are liars, and do not have the truth in us; that if we love God we must show it by keeping His commandments, one of which—and the corner-stone of all—is to love our brothers as ourselves.

SATISFACTION DERIVED FROM DOING GOOD

Shortly before the death of Thomas A. Edison, Henry Ford honoured him with a very elaborate banquet to which many of the most prominent and influential people of the entire land were invited. As you know, honours had come to Edison because he was the greatest inventor of his time, if not all times, and he had made a good deal of money from his inventions. He must have enjoyed his work, for he spent nearly 18 hours out of every day busily engaged in this creative, important work. Mr. Ford asked Mr. Edison what

invention had brought him the greatest satisfaction, and Edison replied, "I really made the most money out of my inventions connected with the phonograph, but, "he said, "the invention which brought me the greatest happiness and satisfaction was the invention of the electric light globe, because I know what a vast amount of good it has done for the entire human family." Everywhere our only source of light had been the tallow candle and the kerosene lamp, but now think of the electric light globes being used over the entire world! Edison had honour and money, but his happiness came from doing good for others.

Naturally, we cannot all become Edisons, but there are opportunities on every hand for all of us, in our immediate location and surroundings, to be kind and courteous and helpful to those about us. Unselfish service is the keynote to happiness, and the Latter-day Saint people, as a class, are a happy people. They contribute most generously to the support of the Church; many of them pay ten per cent., and more, of their entire incomes, for religious purposes. Parents support more than 2,000 of their children on missions and enjoy the satisfaction of knowing what this message means when accepted and put into practice by those to whom it is preached. This most elaborate and comprehensive organisation is operated and manned by the body of the Church who occupy positions of responsibility and direct its activities. The Latter-day Saint Church has no paid ministry. More than 125,000 members of the Church hold at least one, and many hold more, positions of trust, and have opportunities for serving in the kingdom of God. The execution of the ordinances, the partaking of the sacrament, the baptism for entrance into the kingdom, and the other ordinances of eternal value become a source of joy to them, for they are performed in a spirit of love and devotion.

To the Latter-day Saint people, religion is more than just lip-service on the Sabbath Day. It enters into their home, their work, their play, and entering into their worship produces joy and satisfaction and peace in all these avenues. There is something in it similar to the electric generator in its relation to the electrical power plant, the storage battery in its relation to an automobile, steam in its relation to a steam engine. Religion, in other words, gives heavy motivation and high quality through every phase of one's life.

The religious life is the joyous, abundant life, harmonious and tranquil, adjusted within so there are no mental conflicts, adjusted without to society; and in friendly, co-operative relationships to God. Let us travel the hardest road with patience, have faith where we cannot understand, and carry into the dark places the light of a cheerful heart.

Some have narrowed their minds, and so fettered them with the chains of antiquity that not only do they refuse to speak save as the ancients spake, but they refuse to think save as the ancients thought. God speaks to us, too, and the best thoughts are those now being vouchsafed to us. We will excel the ancients!—*Savonarola.*

BROWSINGS *and* *MUSINGS*

—— of HUGH B. BROWN

The man who laughs at your principles has not to live with your conscience. You have.—**Ernest Raymond.**

Self-approval is based on evidence not available to the onlooker.

When I feel myself becoming pessimistic I look at a rose.—**Samain.**

Being conscious of my source I cannot doubt my destiny.

For the most part, other people try us from without only because we are wanting in peace within.—**Pere Besson.**

My own fallibility is a constant reminder of my kinship to other men.

The harder we find our task, the more elated we should feel that we have been thought equal to handling it.—**Victor Hugo.**

When we handicap a runner by giving others an advantage we acknowledge his superiority. Nature's handicaps are often compliments.

The wise man makes hay with the grass that grows under the other fellow's feet.—**Landor.**

Opportunity is always within the reach of the arm of preparation.

Find your true self. You cannot believe in it too much.
—**Dr. Forsyth.**

Lack of faith in one's self is a criticism of one's maker.

If we had our choice of pains we should always rule out our own greatest opportunities.—**Bosanquet.**

The un-pruned tree bears little fruit.

When there is a twinkle in the eye there is a spark of heaven in the heart.—**Dr. Morrison.**

The heart colours what the eye beholds.

NEED OF OLD-FASHIONED VIRTUES

by
Elder Alma Sonne
Assistant to the Council of the Twelve

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WITHOUT that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel. All the theories, sophistries and plans of men devised to the contrary have failed, and will continue to fail.

As a result the world stands to-day on the brink of despair and destruction. Characteristic of our day and time is the weakening of the moral fibre of men and women, referred to many times by the speakers: a departure from long and well-established standards of conduct, a disregard for the old-fashioned virtues, despite the fact that they are sacred and binding upon humanity, and have been itemised and set up by holy prophets for the guidance of God's children.

There has been a breaking away from church and religion; scepticism, unbelief and infidelity have become the boast of the learned and sophisticated. What does it mean, my brethren? Does it mean that the pillars of civilisation are crumbling?

I read recently a book written by Dr. Frank Munk called "The Legacy of Naziism." In it he makes this statement, which is the concluding paragraph in the book:

"A world is adrift—Europe has completely lost its moorings. Economically, socially, spiritually, only the grass-root things remain. We must begin anew. A new civilisation is being born in blood and unspeakable suffering. Ultimate and eternal values alone will survive the carnage."

He concludes his book by quoting a verse from the famous speech of Paul to the Athenians when he said:

"He giveth to all life, and breath, and all things. And has made of one blood all nations of men for to dwell on all the earth."

In his book he also speaks of a chance, with the inference that it is to be a light chance, that the accumulation of centuries in art, literature, culture and in human progress can be saved.

"Things are not altogether well with us," said the Archbishop of Canterbury recently, when speaking to the British nation. "The decline in honesty has been very sharp and steep," he said, "and our standards of conduct in matters of sex is very lax. These things," he points out, "will bring terrible consequences, if we will not change our outlook, or in the old phrase, repent." Old England with its culture, with its power and wealth, mighty in achievement, along with an unparalleled history, like other nations, must repent or perish.

A short time ago I read a book written by Beverly Nichols, in which he discusses organised vice, the curse of drink and the widespread outbreak of criminality in England and America. The author said: "The facts as I have stated them are true, and the reason they are true is because the parents in question have failed most criminally to set before their children the picture of Christ." He then calls attention to the fact that once that picture hung on the wall, but the repercussions of war blew it off."

"The time has come," he concluded, "to hang that picture once more on the wall, to see if we can learn any message from the eternal eyes." Surely a great inspiration will come from a picture so beautiful and so stainless.

There is nothing left, my brethren, to direct and sustain humanity except the perfect life of Jesus, his gospel of peace and love, and his matchless and powerful leadership.

I quote in closing the words of scripture from the book of Revelation:

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

WE have recently had a number of interviews with representatives of the Press who have visited the Mission Office seeking information about the Church and its activities in this country. We welcome these inquiries and appreciate the friendly and unprejudiced articles which have resulted.

Among the many questions asked there was one which was common to all; it was substantially as follows: "What is the distinguishing feature of your church, how does it differ from others?"

It is impossible in a brief interview, or a short article, to outline the distinguishing features of the church. A careful study of "Mormonism" by anyone familiar with the teachings of other churches will reveal few parallels. It stands in sharp contrast to all others in origin, organisation and doctrine, and is unique in its claims to divine authority directly conferred by heavenly personages in modern times.

The astounding declaration of The Master, "They are all wrong," made the break both sharp and complete and did away with any possibility of building on either foundations or their ruins. The doctrine of the complete and universal apostasy from the church and finally of the church, as founded by the Master in the Meridian of Time, is sustained by history and admitted by scholars. If the apostasy be not an accomplished fact, then the term "Restoration of the Gospel" is meaningless.

If this be in fact the Latter-day Church of Jesus Christ, then our study will establish a complete parallel with the Former-day Church. New investigators are often amazed when told that the Church as Christ established it has no successor in Christendom and that the churches are without authority. When we declare our belief in a universal apostasy and a complete restoration, interest shifts from comparisons to contrasts, and sometimes the interrogator forsakes the attempt to classify the church with any modern group and recognises it as distinctive.

The Priesthood of the Church is widely conferred upon its male members from the twelve year old boy to the Patriarch, and thus authority is distributed and responsibility for church government decentralised. This in turn encourages general participation and insures continuing interest. Also it bridges the gap between clergy and laity by making them one. It emphasises the dignity of the individual and the brotherhood of man. It strikes at class distinction and makes vestments, robes and pageantry unnecessary. It, in short, restores the simplicity for which the early church was noted, as was evidenced by the presiding fisherman, the preaching tax collector, the evangelising lawyer and the recording physician.

The unpaid ministry in the church attracts only those who love the work and are willing to "sell all and follow" without hope of monetary reward. The missionary system with its army of voluntary workers functions in harmony with the Master's injunction to go into all the world and preach the gospel. To see ten thousand men from all walks of life assembled in a priesthood meeting and to know that hundreds of thousands of them are active in church work is quite in contrast to the female congregations of the modern churches.

The emphasis on the sanctity of the marriage covenant and the blessing of large families, the rejection of the doctrine of celibacy and the advocacy of the doctrine of eternal increase mark the church as different. The building of temples and the teaching of vicarious work for the dead clearly associates the Latter-Day and Former-Day Saints.

The church accepts other books with the bible as scripture and claims divine guidance through continued revelation from God. It believes in miracles and in the efficacy of prayer for the sick. It teaches the practical gospel of industry and thrift and believes work is a blessing and idleness a reproach.

Fundamental among the differences to be found in any comparison of the Church of Jesus Christ of Latter-Day Saints with other churches is the concept of Diety. The idea of a personal God in form like man is born in the mind of the untutored believer when he reads in Genesis, "God created man in his own image." This idea is confirmed by Jesus of Nazareth, a member of the Godhead, ministering among men on earth and ascending with his body to take his place on the right hand of God the Father.

That Jesus Christ is the "Word" mentioned in St. John in his first chapter is generally accepted, especially by those who read the 14th verse and find, "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Latter-Day Saints believe that the Word, Christ, was with God and was God. Christ has a body, therefore God has a body, as Christ is God, one of the Godhead. Christians generally profess belief in the second coming of the Messiah as promised by the "two men in white" who stood by the disciples when he was taken up into heaven. "This same Jesus, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven." Latter-Day Saints believe he will come again with his resurrected, glorified body to reign personally upon the earth. Furthermore, they believe his word when he said, "He that hath seen me hath seen the Father," which can have no other meaning than that they are alike.

We believe in the resurrection of the dead and that there are varying degrees of glory awaiting men in the Kingdom of God. That all men will come forth from the grave regardless of the kind of life they lead on earth. That some will come forth to glory and honour and immortality, and some to shame and misery. That "there is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

Grace alone is not sufficient for those who would inherit the highest glory, for it is for those only who show their faith by their works, who keep the commandments of God and live righteous lives. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Be ye doers of the word, and not hearers only, deceiving your own selves."

To our friends then we say: the "Mormon" church is a practical church, caring for the needs of its people here and now. It has the financial law which was practised by the early church, viz., the law of the tithe. One day each month its members fast and pay to the church, for the benefit of the poor, the amount which two meals would have cost. Its theology is based upon the teachings of the Master, who, after advising his followers to "seek first the kingdom," reminded them that the Father knew they had need of "these things."

We welcome investigation, we court inquiry, we seek to be understood, we preach the gospel of Jesus Christ and try to live it. Humbly we bear witness to all men that the gospel is on the earth with the power of the Priesthood among men. We would that all men would come to a knowledge of the truth and receive of the fulness of the Gospel.

H. B. B.

DISTRICT ACTIVITIES

NOTTINGHAM.—Derby Branch held their annual Sunday School Party on Saturday, March 23rd. 65 members and friends were entertained by the Sunday School following a "knife and fork" tea. Six members of the Forces, recently "demobbed," were special guests.

Leicester Branch Primary held a Social and Dance on Saturday, March 9th, and raised the sum of £5 for the Mission Primary Fund. The money was raised largely from the sale of work run conjointly with the function. 60 people attended, including 32 Primary children and all enjoyed a very successful evening.

MANCHESTER. Commemorating the anniversary of the organisation of the Relief Society of the Church, Oldham Branch enjoyed a pie and chip supper at the home of Sister Dorothy Wills following the regular lesson on March 13th. A Social was held in further celebration on Saturday, March 16th. The M.I.A. of the branch rendered several items under the direction of Sisters May Haigh and Janey Bowyer. After a supper all present enjoyed games and fun.

A farewell Social was given to Sister Emma Price (formerly Sister Emma Wynn) on April 6th, who has since left for America to join her husband. A programme of memories of past shows given in the Oldham Branch since Sister Wynn joined the Church in 1922 was presented. Refreshments were served by the Sunday School Superintendency. Parting gifts were presented to Sister Price, namely, a handbag from the Relief Soceity; a necklace from the M.I.A.; and a powder compact from the Sunday School. A fitting end to the evening was enjoyed by all singing "Auld Lang Syne."

HULL.—The members of the Sunday School in the Hull Branch enjoyed a grand Party on March 30th. After a pantomime, "Sleeping Beauty," had been presented, all present were invited to attend a banquet given by the Queen on the occasion of the betrothal of her daughter, "Sleeping Beauty," to her "Prince Charming." Each child went home with a gift. The meal was prepared by Sisters Elsie Spain, Gladys Griffith and Enid Colby. The players were Jean Griffith, Mavis Moore, Gladys Griffith, Irene Spain, Elsie Spain, Dennis Spain and Enid Colby. Sister Esther Thornton, lady missionary was in attendance.

NORWICH.—The Norwich Branch Relief Society held a Tea on March 20th to commemorate the 104th anniversary of the Relief Society Organisation, at the home of Sister Laura Laura Firman. The priesthood of the branch were invited, and President Alfred Woodhouse and Elder Thomas Wilson gave a word of thanks and appreciation for the good work done in the branch and the great effort put forth. The Relief Society President, Sister Elizabeth Simpson, replied, expressing future intentions in the slogan, "Double it!"

SHEFFIELD.—A District Primary Social was held on Saturday, March 23rd. The Primary children contributed several items, and Doncaster children were presented with Bandlos. Refreshments and games rounded off the evening, as a result of which £2 3s. 0d. was raised for the Mission Primary Fund.

LONDON. The Genealogical Group of the London Branch held a Party on May 4th. Local talent, featured in a fine programme, interspersed with games, resulted in a splendid evening's entertainment. Appropriate "Ghost-like" items contributed to the "correct" atmosphere, the climax being a "demonstration" of collecting names from tombstones, a very humorous item. The Relief Society provided excellent refreshments, the proceeds from the sale of which was passed to

the Sunday School for the children's Summer Outing Fund. Elder Frank Smith, Chairman of the Group, was mainly responsible for arrangements and appropriate decorations, notably illuminated signs, viz., "2,000 Names," reminders of the target set for the branch to gather in for the temple by next May.

More than a score of mothers of the Branch sat down to a Tea prepared and provided by the Y.L.M.I.A., on Saturday, May 11th. Games and competitions followed, and mothers, young and old, enjoyed a happy hour together. At the Sunday meetings next day, mothers were honoured in keeping with established practice throughout the Church on this Sunday.

LEEDS.—On Saturday, March 30th, Bradford Branch M.I.A. held an "Olde Tyme" Dance in aid of Sunday School funds. Music was provided by the Barretts Olde Tyme Dance Orchestra, and Mr. Parrington acted as M.C. The monthly dances held by the M.I.A. in Bradford appear to be a big attraction and are thoroughly enjoyed by both members and friends.

Due to the unselfish, thoughtful manner in which Elder Arthur Warnes, of Bradford, spent his leisure moments while serving in the R.A.F. for 4½ years, the Bradford Branch was able to enjoy an interesting "Tour" on the evening of April 2nd. With the aid of a projector and coloured plates, some 32 members and friends were taken through some of the prettiest spots in Great Britain and to the Isle of Capri and old Italy. Elder Warnes gave an interesting commentary, relating many experiences which proved educational and stimulating. All in attendance on that occasion now await eagerly a promised trip to Rome.

112 people attended the splendid service held on the afternoon of Easter Sunday in the Woodlands Street Chapel. Under the direction of Elder G. Smith, Sunday School Superintendent, the children portrayed by word, song and tableau the Easter theme. Talks were given by Sisters Alice Kenworthy, Nancy Tenney, Phyllis Stott, Jean Craven and Brother Alan Firth, after which the Singing Mothers rendered with great feeling and sweetness "Memories of Galilee." An "Easter Sequence" adapted from Mission S.S. suggestions by Sister Nancy Tenney, was presented by the children under her direction. The branch choir assisted the presentation with effect under the direction of Sister F. Dennis. A fitting conclusion came with the Primary children singing "Forbid Us Not."

On Easter Monday, 44 members and friends took a trip to Shipley Glen to enjoy games and fun in the open under the direction of the Branch Presidency.

Leeds Children Present Tableau

BIRTHS AND BLESSINGS

WHITTAKER.—On September 16th, 1945, the infant son of Mr. and Sister Ula Whittaker, of Burnley Branch, was blessed by Elder Robert Wilkinson, and given the name of Rennie Whittaker.

ANTHONY.—A son was born to Sister Geraldine and Elder Thomas W. Anthony on February 7th, 1946. The child was blessed Sunday, March 3rd in the Derby Branch by his father and given the name of Alan.

BOLTON.—A son was born to Sister Emily and Brother John R. Bolton on the 27th January, 1946. The child was blessed February 10th by Elder Robert Wilkinson, and given the names of Michael Robert Burns.

ESPLEY.—On September 9th, 1945, the infant son of Brother and Sister Luther Espley, of Burnley Branch, was blessed by his father, Elder Luther Espley, and given the name of John Luther Espley.

HINES.—The infant daughter of Marion (Parker) Hines, of the Leicester Branch, and Elder Melvin Hines (U.S. Army), of Blanding Ward, San Juan Stake, born March 7th, was blessed by her father, March 24th, and given the names of Lesley Ruth.

WOODCOCK.—The infant daughter of Mr. and Mrs. Woodcock was blessed in the Bradford Chapel on April 28th by Elder George Smith, and given the name of Kathleen.

DEATHS

GREGORIS.—The death occurred on Good Friday, April 19th, of Brother David P. Gregoris, of the Brighton Branch. Although he had been in declining health during late years, his death was sudden. A service was held in the home of the deceased on April 25th, conducted by President John W. Perry, who dedicated the grave. A tribute was paid to Brother Gregoris by Brother W. Mitchell, of the branch Presidency. Interment took place in the Brighton and Preston Cemetery.

ENGAGEMENTS

The engagement is announced of Sister Joan Hartley, second daughter of Brother Clifford and Sister Mary Hartley, of Wigan, to Arnold Lund, Jnr., only son of Brother and Sister Arnold O. Lund, of Salt Lake City, Utah.

Also of Sister Laura Jamieson, eldest daughter of Brother and Sister George Jamieson, of Wigan, to Jay L. Nichols, son of Brother and Sister Malcolm Nichols, of Rexburgh, Idaho.

HONOURING AGE

Members of the Bristol Branch Relief Society met at the home of Brother H. E. Neal to celebrate his 80th birthday. The sisters provided a tea, and a pleasant evening was spent in recalling anecdotes and memories of early associations.

Officers and teachers present at the March Union Meeting of the Nottingham District forwarded to Sister Elizabeth Bradley, of the Derby Branch, their congratulations on reaching the age of 89 years. Thirty-six years ago, under the hands of President Charles W. Penrose, Sister Bradley was set apart as the President of the Derby Relief Society on her birthday anniversary, February 28th, 1910, and has faithfully continued in office since that year.

Elder Samuel Farlow celebrated his 80th birthday, April 25th, by entertaining the Kidderminster Branch to tea and a party on Saturday, April 27th. More than 50 guests were seated to a most delightful meal, after which the M.I.A. presented a few concert items. A gold medal, suitably inscribed, was presented to Brother Farlow on behalf of all present by the M.I.A. President, Brother Dennis Collins. Brother Farlow responded, and bore testimony of the Lord's goodness unto him, expressing his great happiness found in serving the Lord. Several persons paid tribute to the constant faithfulness of this good brother throughout his 25 years' membership of the Church. District President and Sister Allen were present and endorsed the remarks of these speakers, adding their own good wishes. Sister Farlow expressed her joy on the occasion of her husband's anniversary.

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APPEAL.—YOUR OLD BOOKS ARE URGENTLY NEEDED FOR THE LEICESTER BRANCH PRIMARY LIBRARY. SEND BOOKS—SUITABLE FOR CHILDREN TO READ—TO SISTER G. E. GENT, 60, NORTHAMPTON STREET, LEICESTER.

DISTRICT CONFERENCES

PRESIDENT AND SISTER HUGH B. BROWN HAVE BEEN IN ATTENDANCE AT CONFERENCES OF THE IRISH, MANCHESTER, LONDON, BRISTOL, NOTTINGHAM, NEWCASTLE, LIVERPOOL AND LEEDS DISTRICTS UP TO THE TIME OF GOING TO PRESS. NEWCASTLE WERE FORTUNATE IN HAVING PRESIDENT EZRA T. BENSON PRESENT WITH THEM ON THE OCCASION OF THEIR MEETINGS. GREAT SPIRITUAL FEASTS HAVE BEEN ENJOYED ON ALL OCCASIONS AND PROGRAMMES HAVE BEEN VARIED WITH NEW ITEMS AND IDEAS MADE POSSIBLE BY THE ATTENDANCE OF MEMBERS OF AUXILIARY BOARDS, WHO HAVE BEEN RESPONSIBLE FOR THE PROGRAMMES OF THE MORNING AND AFTERNOON SESSIONS. GOOD ATTENDANCES HAVE BEEN NOTED AND MANY FRIENDS NEW TO THE GOSPEL HAVE BEEN IMPRESSED WITH OUR DOCTRINES.

BECAUSE MATERIAL FOR THE "STAR" MUST BE IN THE HANDS OF THE PRINTERS AT LEAST THREE WEEKS BEFORE PUBLICATION DATE, IT IS VERY NECESSARY THAT DISTRICT ACTIVITIES, ETC., SHOULD BE REPORTED TO THE "STAR" OFFICE IMMEDIATELY AFTER THE OCCURRENCE OF THE EVENTS. SINCE THE "STAR" IS PUBLISHED MONTHLY; THE VERY EARLIEST ANY EVENT CAN BE REPORTED AFTER ITS OCCURRENCE IS A FORTNIGHT, AND MATERIAL REACHING US TWO MONTHS OUT OF DATE—IN FACT, IN SOME CASES AS MUCH AS A YEAR—WILL APPEAR WOEFULLY OUT OF DATE ON APPEARANCE IN PRINT. WE SEEK YOUR CO-OPERATION IN ASKING YOU TO MAKE YOUR REPORTS RIGHT AFTER THE EVENTS HAVE OCCURRED.

—THANK YOU.

TO THE SINGER

Sweet-voiced young singer, sing thou still the praise
Of Him Who sang before Gethsemane;
Lift up the hearts of those for whom He died,
And draw our thoughts unto the Crucified.

But sing thou, too, of human life and love,
For they were both ordained by His Decree;
Thy pure, clear notes shall lift our thoughts above,
And life and love shall purer, clearer be.

Sing thou of wondrous nature's beauties, too:
Of sweet bird-songs and scent of lovely flowers;
Blue skies and sun; soft rain and gentle dew,
When jewelled night brings calm and restful hours.

And, since life's day at times is clouded o'er,
When stormy winter sears and tests the soul,
Thy songs must tell us true of sorrows sore,
—And yet of heavenly balm to make us whole.

So shall thy talent ever gladness bring
To Him Who joys in gladdening men on earth,
To listeners and to her who bade thee sing
—That other singer rare who gave thee birth.

NORMAN DUNN.

GREETINGS AND FAREWELL

AFTER another two years' mission in Britain we must bid farewell to our dear friends and return to our homes in the west.

As it is not possible to write to each one personally we take this opportunity to express our sincere appreciation for the co-operation and loyalty, the love and kindness which all have shown during our service here.

We are happy to commend President and Sister Boyer to you; they will take over the duties of the mission office as of June 1st, 1946. President Boyer is a man of wide experience in church and civic affairs, was a former British missionary, as was his father before him, and because of his British antecedents and his own experiences in this land is an enthusiastic member of the "British Missionary Association." He was a ward bishop at the time of his call.

Sister Boyer, who will head the women's organisations of the mission, is well qualified for her new duties, having had wide experience in most of the women's work of the church, the wife of a Bishop, the mother of a family and, by nature, a sympathetic and understanding missionary.

We bespeak for both of them the same loyal support, the same love and kindness which we have enjoyed among the Saints of the British Mission. We know they could not have been called to any mission in the church where they would find better people, more faithful Latter-Day Saints or a greater welcome.

We shall keep in touch with the affairs of the mission, which has come to be so much a part of our lives, and shall look forward to meeting many of the saints again either in Zion or on other visits here. We extend to all our love and blessing and gratitude.

We congratulate all members of the church in Britain on having been so favoured of the Lord as to be chosen to represent Him in the great Latter-Day work. We leave with you our testimony of its truth. We are reminded that in religion as in music, rendition is better than defence, in fact, a good rendition needs no defence. May our Father's blessings attend one and all.

HUGH B. BROWN.
ZINA Y. C. BROWN.

—*courtesy of "Reynolds News"*

THE BROWN FAMILY

PRESIDENT HUGH B. BROWN and Sister Zina C. Brown, with their daughter, Margaret, have received their releases from Missionary work in this land and will be returning with their other daughter, Carol, to their home in Salt Lake City almost immediately. President and Sister Brown served from 1937 to the outbreak of war in 1939, when Sister Brown with the two girls and Hugh C., missionary, and Manley, their two sons, returned home, as did the other Missionaries. President Brown did not leave until January, 1940. He returned to take up his office again on March 30th, 1944, remaining until January, 1945, when illness compelled him to return home for an operation, following which, he came back in May, 1945.

Sister Brown, with Margaret, first Missionary specifically set apart for service in Britain since the evacuation in 1939, and Carol, joined President Brown in August, 1945. Contrasting with quite recent times, their journeys have been by air on all occasions except the President's first trip in 1944.

Not without some difficulty, because the President dislikes any suggestion of the publication of his good works, I finally pinned him down at home and pieced together, consecutively, details concerning his life and work which I had gleaned at other odd moments. The President's conversation is always illuminating, but to get him talking about some of his varied experiences means pleasure indeed for the listener. Cowboy, Soldier and Lawyer, he has lived a full life, and running through, continuously, like a golden, enriching streak, is his service to the Church. In the language of the "New World," "the President is a great guy."

He was born in Salt Lake City, but went with his family to Canada when he was eight years old, and from then until he left for his first Mission in 1904 lived and worked an adventurous life on his father's ranch. Both his parents and grandparents on his mother's and father's sides were members of the Church and were farmers and ranchers. Many and humorous are his anecdotes of cowboy life when as a youngster he made the mistakes of a "greenhorn" and experienced the toughness which has imparted to him the rugged strength of character which has endeared him to the many that have met it. He came to England 42 years ago and laboured in the Norwich Conference, most of the time as Conference Secretary. Strangely enough, his attendance at the Conference of that District, as it is now named, was the last he made while in this country. President Heber J. Grant presided over the European Missions during that period.

Soon after his return he married Zina Young Card, daughter of Charles O. Card and Zina Young, daughter of Brigham Young. Sister Brown is a sweet, fine woman, capable and loving, fulfilling to the veriest detail her position of Mission Mother. No woman could have more right to that title. To know her is to love her. She has led the Women's Relief Societies of the Mission with great ability while she has served beside her husband, and the hearts of all sisters throughout Britain go out to her.

President Brown joined the Militia of Canada in 1910, served as Counsellor to the Bishop of Cardston Ward from 1908-14, and as a High Councillor in the Alberta Stake 1914-16. Having risen in the ranks of the Militia, when war broke out in 1914, he entered the army, and in 1915 was asked to raise a Cavalry Squadron to bring to England. He went back to Canada, and in 1916 and 1917 returned as a Major with drafts of 1,500 men. While here he visited "Deseret," H.Q. of the London Conference, several times, and is remembered by many who were members of the branch there at that time. On his final return to Canada, he continued his studies in Law and was admitted to the bar in 1921, since when he has been a practising lawyer in Canada and the U.S.A. In the same year, he was appointed President of the Lethbridge Stake, which covered

an area of some thousands of square miles, stretching from the "49th Parallel" northwards to the "Pole," with a Church population of some 3,000 souls. The growing family moved to Salt Lake in 1927, and in 1928 President Brown became the President of the Granite Stake, covering an area a 20th as large as Lethbridge, but including a population of Church members of 13.000. He filled this position until 1935, and then in 1937 was called to preside over the British Mission, succeeding President Joseph J. Cannon.

On his return to America in 1940 he was called to serve as Co-ordinator to the Forces for the Church and served in this position with distinction and ability. Many were the testimonies that Servicemen have borne of Hugh B. Brown as guide, comforter and adviser. He travelled thousands of miles in this noble cause and addressed many thousands of men in the Forces throughout the States and the countries of Europe.

President and Sister Brown are parents to six daughters and two sons. Hugh C. returned to this country in 1941, a member of the R.A.F. Eagle Squadron, as a Pilot Officer. It was a sad moment for the British Mission when we learned of this fine young man's death while on patrol over the North Sea in 1942. Manley was with Air Transport Command. He landed in Scotland the day before President arrived here to serve his second term in 1944, but had to return before he could meet his father.

Such, in brief, is the story of the Brown Family. And what shall we remember them chiefly for among their many virtues? Undoubtedly, the President's ability as an orator will supply us with many memories for years to come. His powerful rhetoric in defence of the Gospel, his trained reasoning and appealing story-telling ability have raised our hearts and fed our spirits and brought many to a realisation of truth in the Plan of Salvation. I can add little to what I have already said of Sister Zina Brown. Patient ilstener and confidant, she has always been ready with sound advice and loving solace. Margaret Brown has faithfully executed her duties in connection with distributing the "Star" as Circulation Manager (an unenviable job), but accomplished by Margaret with painstaking care and conscience. We shall remember Carol for her bright and entertaining talk, which on more than one occasion in an M.I.A. meeting in London has supplied a "lift" when most needed. She has determinedly faced the task of learning to dance the "English way," but honestly fails to see why some of us dislike "Jiving." Yet in that Carol is probably not alone.

We love them all and we shall miss them more than we can tell. We are sorry they are going, but feel happy for their sakes that they can now reunite as a family after work which has only allowed them brief periods together for nine years.

God bless their journey home.

J. P. H.

A MISSIONARY'S APPRECIATION

It is said that when you think of Napoleon you think of "War," of Lincoln, "Justice," of Churchill, the green meadows of England, of Jesus Christ, "Peace." Just as pictures flash on the screen of the mind when names are mentioned, so when we, who have been privileged to labour as missionaries under the direction of Hugh B. Brown, think of him, we shall see "The President," with the big understanding heart, one to whom all could go, with problems big or little, and be assured of having them understood and dissolved.

Daily study class has been our "Pearl of Great Price"—when President has led our thinking in the right channels, and from his own rich store opened up vistas of glories unknown to us before.

God bless him, his sweet wife, our beloved Mission Mother, and his other loved ones. We bid him "God speed . . . 'til we meet again."

EDA V. LONGBONE.

POLL PARROTS OR THINKERS

by

Marvin O. Ashton

of the Presiding Bishopric

I MAKE no apology whatever in repeating again the observation of a young man of our Church some months ago. When called on to give a talk in a sacrament meeting, he relaxed and told the congregation the innermost workings of his mind. Said he, "When one of our family is to give a talk, Pa writes it; Ma corrects it; and my brother Bill runs it off on the typewriter. To-night I'm going to say just what I feel."

I have a copy of that talk, and it is an inspiration. It takes hold of you and does something to you. It stirs you.

With all the good intention in the world, that father and mother were on the road to make of that boy and others in the family poll parrots, machines repeating what someone else had thought out. Your arm is made to do things by using it. Strap it down for only twenty-four hours without giving it a chance to operate and see what happens. The mind working through the brain acts accordingly. Think to-day, and you think more easily to-morrow. Do you parents want to make of your boy an individual or an echo—a generator of thought or a phonograph? I repeat, do you want him to function as a child of God, an individual all to himself, standing on his own feet, or a weather-vane whose destiny is shaped by the action of the wind?

I am expressing myself rather emphatically because of what I see in going from stake to stake. Time and time again in going to a stake conference I have seen everyone on the programme reading his talk. Sometimes, I must confess, when those talks have been read they have been of the boy's own composition, but invariably he is functioning as a parrot, glibly unreeling a line of somebody else's language—yes, using words that pretty nearly strangle his anatomy. This tendency is really alarming. Of coures, when he reads it well, it goes over smoothly; but in following a programme of this kind, what are we doing to the boy? I would rather my boy hesitated and flickered and sputtered and blasted his innermost workings for the right words rather than to make of him a talking machine. It will be hard at first to make his talk his own, but it will develop will-power, self-expression, and in the long run, self-reliance. Reversing the operation, let him lean on someone else's thought the first time, and he'll lean again, and, yes, he'll keep leaning. One of the most sacred things about any of us is our thinking things through and standing on our own feet.

Probably the Church has not developed many greater thinkers than B. H. Roberts. Our Church bookshelves are spotted with his books—text-books and histories. His discourses are masterpieces. It is said that when he made his maiden speech in school, the attempt was such an effort that his listeners laughed him down. But he wasn't licked—that arm came up; and, pointing to those schoolmates, he accepted their challenge. He thundered back, "Some day you'll listen to me." And they did.

The story of Demosthenes of Greece is an inspiration. Yes, his first attempts as an orator were crude and very ineffective—yes, they were failures. His failures were his challenges. Several things bothered him when he arose to express himself before his fellows: First, the crowds before him made him self-conscious — they bewildered him; second, he stood before his audience awkwardly; in particular, one shoulder was much higher than the other; third, he had an impediment in his speech; fourth, he knew if he was to be an orator he must study hard and long; and he realised, too, that he liked to go out at night—he was decidedly a social being, but self-denial must step in here or he would be a failure.

Well, what did he do to overcome these obstacles? To overcome his first trouble, he went out and rehearsed his sermons to the ocean waves as they

roared over the rocks. His second trouble—he gave his orations in a shed standing below two suspended swords hanging one over each shoulder. If one shoulder went a little higher than it should, the sharp point of the sword was a gentle reminder. To overcome his speech impediment he put pebbles in his mouth—he said to himself: "If I can give my speeches with pebbles in my mouth, I certainly can talk with ease when the pebbles are out." Now to top off his self-education, so that he wouldn't go out at night, he shaved just half of his beard. (Of course that would keep any man home at night.)

But when this fellow Demosthenes was through with himself, all Greece listened to him. When some other men orated, people said they were remarkable. When Demosthenes spoke, he put such fire into their souls that they went out and subdued their enemies. When Demosthenes spoke, all Greece arose. Probably the world has not produced a greater orator than this fellow, and yet I remind you again of what an unpretentious start he made.

We are encouraging the reading of too many speeches among young people. Yes, I'll agree with you that you are putting out a more nearly perfect specimen of English composition when they are read, but what if every "i" is dotted, so to speak, and every "t" is crossed, what about it? What is a talk for? It is to stir us, not to show how well one can put things together.

I want to make myself clear: Our conventions and meetings of like nature are programmed with too many written talks. Very often if the audience didn't have manners and were not as thoughtful as they should be for the fellow reading the manuscript, they would groan in unison when they see him unroll his frozen discourse. I repeat again, what is a talk for? It is to stimulate! Written talks as a rule do not stimulate—we tolerate them. If we who listen would be more kind and less critical, people, who are put on the programme to guide our thoughts, would feel more at ease and would give us more to think about. When the speaker is before us, we want to see his eyes sparkle and his countenance send a message along with what he says. I repeat again, the test for a talk is not in how does it **look** in print, but what does it **do** for us?

Let's teach our children to talk to us, not at us. When they appear before us, let's encourage them to be themselves, and, of course, their better selves. Let us encourage them to read much, converse much, study all angles of what they are going to present, seek in every way to get the best thought—yes, and if necessary make notes to guide consistently and thoroughly what they're going to say. We want to be stirred by the spirit.

Good sense dictates that there are occasions when a talk should be given word for word. This is especially the case in most talks over the radio. Many official instructions from the leaders of our Church and nation must be constructed carefully and given verbatim. In these observations I am keeping these occasions in mind, but I am emphatic in saying we are overdoing it. We are frightening people to death in our expecting perfection—we are driving too many to read talks because we are not more kind. ". . . . The letter killeth, but the spirit giveth life." Let us have more life.

I shall never forget a twelve-year-old deacon giving a talk some time ago in a stake conference. He started off at a good clip, but half-way through he stopped. He was like the fellow who was stuck with nothing to unload. Well, it sounded as if Pa wrote it; Ma corrected it; and Bill ran it off on the typewriter. Some of those words were just too big for his tongue. He hesitated—he turned red—the poor little fellow was embarrassed to death. I sat immediately behind him—I could touch him. Seeing his predicament, I finally pulled his sleeve, and I said to him, "Young man, wouldn't you like to tell us right from the shoulder what is in your heart?" He straightened up, put his chin to the sun; fear left him. Then words came to him like fresh water from a spring. Not every man there had his handkerchief out, but that boy that morning "melted" the priesthood of that stake.

Let us not raise parrots—let us, with the inspiration from our Heavenly Father, develop devout thinkers.

WHO IS MY FRIEND?

GOD IS MY FRIEND

HE teaches that work well done is a glorified thing and is the great stabilising factor in life, and to feel the joy of life I must get it out of my work. "Blessed is the man who has found his work; Let him ask for no greater blessing."

★ ★ ★

He gives me power to see, hear, and feel the symphonies of eternal truth. He reveals to me through this light of truth the way in which to walk, and then be a power in the right, as he gives me power to know the right, that there is no substitute for truth, that it transcends all else in power in the glory of God.

★ ★ ★

He reveals to me the virtue of tenderness and tells me it belongs to the strong, that in it are justice and the mellowing power of mercy. He teaches that tenderness belongs to the pure in heart, and the pure in heart shall see God. This quality of life has no place for compromise but is a positive quality of the infinite.

★ ★ ★

He gives me strength to love and extol the glory of his power, and to see the good in my fellow man, to love my neighbour as myself, to be tolerant and kind, and to understand that nobility of character is the embodiment of love and that it holds the companionship of God.

★ ★ ★

He teaches me the everlasting principle of honesty, that there should be no policy connected with honesty, and that my whole spiritual, moral and physical being should radiate the truth, and that to do good is a genuine privilege rather than a duty, that to visit the poor, the widow and the orphan is the highest order of religion.

★ ★ ★

He exemplifies the true meaning of prayer, that there should go into the composition of prayer the elements of sincerity, honesty, confidence and faith, that the light of truth flows to us through the prayer of faith and gives us to know that God lives and that Jesus is Christ. Indeed, it is the pathway to God.

He impresses me with the fact that all blessings are predicated upon obedience to law, that this is fundamental in the great order of eternal truth; that to give is to receive, that the law of compensation is always operative in human life.

★ ★ ★

In the silent hours of life he gives me courage, and I build a knowing faith in him. He teaches me the spiritual and physical laws of health. He builds the broken hearts and heals the weakened body and fills it with the healing balm of life. He is my friend in sickness and in health. He is the protecting power of my home and is my guide in all things good and true.

★ ★ ★

GOD IS MY FRIEND

He reveals that "The glory of God is intelligence or the light of truth," that every high and noble thing we do reflects the glory of God. He touches every phase of life and teaches the sublime truth and doctrine that he, in his wisdom, created man, that man should have joy, and that the supreme glory of God is to bring to pass the immortality and eternal life of man, the eternal and everlasting law of progression.—JOSEPH QUINNEY, Junr.

"BE YE NOT DECEIVED"

continued from page 164

organisation of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorised servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track.

Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end.

The Lord said:

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:21.)

If you would know the will of the Lord, so that you may obtain your salvation, then obtain your knowledge of the will of the Lord from his authorised servants whom he has set in this Church. That we may have the common sense to do this, I earnestly pray in Jesus' name. Amen.

WHAT IS MAN?

"WHAT is man that thou shouldst magnify him?" asked Job in the midst of his great trials. The question is one of the most important in religion and philosophy. For we must know who we are before we can have any definite idea of the plan and purpose of our existence, and our future destiny.

Well did one of the world's greatest men of to-day say, "Tell me what is man's place in the universe, and I will tell you what is success." Without a knowledge of the divine purpose of man's earth life, it is not possible to tell what are the real standards of a successful life.

What is man? Shakespeare's beautiful apostrophe gives a great poet's noble estimate of man. "What a piece of work is man, how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in appearance how like a God."

But what answer does the Bible give to this mighty question? We get some light on the subject in Luke's genealogy of the Saviour. The last verse of the third chapter of Luke reads: "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." So, Adam, the earthly father of the human race, was a son of God. Paul, in his sermon at Athens, gives testimony concerning our divine lineage. In that discourse he said, "For in him we move and have our being, as certain also of your own poets have said, For we are also his offspring." (Acts 17:28.) But in what sense are we the offspring of God? Paul, in his letter to the Hebrews gives us the answer. He tells us that we "have had fathers of our flesh which corrected us," and then added, "shall we not much rather be in subject to the Father of spirits and live?" (Heb. 12:9.) God is the Father of our spirits.

On one occasion Jesus said: "I and my Father are one." The remark greatly offended the Jews. They took up stones and were about to stone him. Jesus answered their threat by saying, "Many good works have I showed you from my Father, for which of these do ye stone me?" "For a good work stone we thee not; but for blasphemy; and because thou being a man makest thyself God." Jesus answered them, "It is not written in your law, ye are gods?" (John 10:34.)

In this the Master expressly quoted a text from the 85th Psalm, to prove that man is divine. Man's spirits came from God. In Ecclesiastes we read, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." (Ecc. 12:7.) Mark the word "return." We could not return to a place from which we had not come.

Our spirits had a conscious existence before birth. Job tells us that "all the sons of God shouted for joy," when the foundation of the earth was laid. (Job 3:7.) Jeremiah was ordained to be a prophet before he was born. (Jer. 1:5., Paul informs us that we were chosen before the foundation of the world, to be saints. (Eph. 1:4.)

The disciples of Jesus understood that man had a conscious existence before this mortal life. They asked the Master concerning a certain blind man, "Who did sin, this man or his parents, that he was born blind? (John 9:2.) Their question very clearly implies that the blind man could have sinned before his birth. For it is unthinkable that they would suppose that God would punish a man with blindness at birth for a sin he would commit after birth. Now the Lord did not answer, "This man could not sin before his birth." But he expressly said: "Neither did this man sin nor his parents." In effect Jesus said: "This man did not sin before he was born." This was undoubtedly his meaning. For the disciples expressly inquired concerning the con-

duct of the blind man, before he was born.

The spirit of man is a conscious being, whether in the body or out of the body. Paul speaks of knowing a man who was out of the body. (II Cor. 12:3.) Jesus preached to spirits in prison many years after their bodies had died. (I Peter 3:19.) At the transfiguration of Jesus, Moses and Elias appeared. (Luke 9:33.)

But man is more than a spirit. This truth is plainly made known in the second chapter of Genesis. We read: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) The spirit and the body constitutes the soul of man. Man, clothed upon with his tangible body, is in the very image and likeness of God. Man will possess a tangible body after the resurrection. At the resurrection man will be clothed upon with a glorified and indestructible body of flesh and bones. When Jesus, after his resurrection, appeared in the room where his disciples were, he said, "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." (Luke 24:39.) Jesus was the first fruits of them that slept. As he was we shall be after we are resurrected. Mark well John's beautiful testimony: "Be loved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is." (I John 3:2.)

The idea, that man is literally of divine origin; that in the resurrection he will have a glorified indestructible body; that we will actually know each other in the future estate; and that those who have lived pure and holy lives will be exalted, and be permitted to associate with God the eternal Father, is one of the distinguishing doctrines of "Mormonism." It is the most noble conception of man's place in the universe that has ever been made known to the human race. It exalts and purifies all our ideas of life. It makes us feel something of the real grandeur of our existence.

We have upon us the stamp of divinity. We received our first training at the hearthstone of God. We came into this world freighted with possibilities of Godhood.

Paul in his letter to the Ephesians speaks of the saints attaining to the "knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.) It is within our possibilities to attain to the moral and mental "stature" of Christ. We may become as strong, pure, good, gentle, true and holy as the Son of God. The Master had in mind this noble conception of man's possibilities, when he said: "Be ye therefore perfect, as your Father in heaven is perfect." (Matt. 5:48.)

"What a noble heritage is ours! Our existence is a never-ending school of progress. God's enduring truth is our course of study. The Holy Spirit is our unerring tutor. The eternal years of God is the limit of our period of study and development. With this high conception of our origin and destiny, what manner of men ought we to be?

—Missionary Themes.

It is of dangerous consequences to represent to man how near he is the level of beasts without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both.—*Pascal.*

"FIRST LOVE"

by

Elder Elbert R. Curtis

ON one occasion as Jesus sat by the seaside a great number of people gathered together, so he boarded a little ship and the multitude stood on the shore while he taught them the beautiful parable of the sower recorded in the 13th chapter of Matthew.

Because they did not understand, he explained it to the disciples in these words:—

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matthew 13: 19-23.)

While I was a missionary in Great Britain and while emigration agent in Liverpool in 1921, and since my return, I have had occasion to think of this parable and I believe I have seen an application of it.

I have seen how true it is also that "The Kingdom of Heaven is like a net that was cast into the sea and gathered of every kind."

So much of the seed we sow as missionaries falls by the wayside, and is caught away by the evil one.

Some falls in stony places and seemingly is accepted. I have known people who could hardly wait for baptism, yet when a friend snubbed them or relatives ridiculed or threatened to disown them, or an employer dismissed them from work; because "they had not root in themselves, there was not deepness of earth, the sun scorched them, and they did not endure."

It is rather obvious, Latter-day Saints, that we do not belong to either of the foregoing two classes, but we could belong to this next group, likened unto seeds that fell among thorns. The thorns of "care of this world, and the deceitfulness of riches," may choke the word and we may become "unfruitful."

With sorrow I have seen thorns triumph over the word, and I have seen a few who apparently came "for the loaves and fishes" become disappointed, dissatisfied, and fall away.

With joy beyond description, it has been my pleasure and privilege to observe those who "received the seed into good ground," who "heard the word, understood it," and are bringing forth fruit, "some an hundred fold, some sixty, and some thirty."

I have had occasion to ask myself, "Which class am I in? How much do I love the Gospel? Am I in danger of having the word choked out? Am I bearing fruit, a hundred fold, sixty, or thirty?"

We could well ask ourselves, "Do we love it as well as our parents loved the Gospel?" They walked as far as seven miles to attend a sacramental service. Do we, as their children, hesitate because we do not have enough gasoline to drive seven blocks?

Former missionaries, do you love the Gospel as much as when you were giving your whole time and attention to the work?

A convert to the Church might well

ask, "Do I love the Gospel as well as when I first heard it? Do I love to meet with the Saints, love to shake their hands, and call them Brother and Sister, love to sing the songs of Zion, and partake of the sacrament, as much as when first I heard the Message?

"If I do not, is it the fault of the Gospel? The Gospel is the same yesterday, to-day and forever. Have I changed? Are the thorns getting a start?"

When a missionary, I had occasion to look through many photographic albums. It was interesting to listen to the comments of the Saints concerning the missionaries they had known. Of one man they would say, "My, what good times we had when Elder So-and-So was here." And yet they were not having good times when we visited them, for we were visiting the careless and the indifferent. The answer, I believe, lay in the degree of activity they themselves were enjoying. When people cease to put money into the savings bank, they are no longer able to make withdrawals. When we give cheerfully of our time and our talents to the work of the Lord, we draw blessings of comfort and peace. This natural question follows, "When were you happier, when you were giving your all or now when you are giving with stint?"

In the revelation of the Saviour through John, recorded in the third chapter of Revelation, the fourteenth verse we find:

"And unto the Angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

These words are very descriptive and the succeeding verses describe **true** wealth and contain an invitation that all of us might well heed.

How does water become luke-warm? Simply by being removed from the fire.

How do men become luke-warm? When a man removes himself from the fire and the inspiration of the Gospel of Jesus Christ, he becomes luke-warm and his life begins to dim.

A beautiful story is told of a minister who visited one of his luke-warm brothers and found him seated before the fire on the hearth. The minister didn't say a word, merely took the tongs and removed a coal from the fireplace and together they watched it smoulder, grow darker, and die. The man being visited said, "It's enough, sir. You needn't say a word. I'll be there Sunday."

Unto the Angel of the Church of Ephesus, these words were spoken:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:

"And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

"Nevertheless I have somewhat against thee, because thou hast left thy first love."

Do we still have our first love?

I like the story of the man who drove up to the chapel one Sunday in a buggy with the light of his love seated beside him. Carefully he cramped the wheel, assisted her down from the buggy, and the people on the church steps said, "They're engaged." Some years later, he drove up to the same church, not in a buggy but in a white top waggon. As he jumped out he said, "Get out and get the kids out." And the people of the church said, "They're married."

Obviously the application is, are we married to the Gospel? Or are we engaged? Do we love it enough to be tender, kind, thoughtful and devoted, or have we reached the stage where we take it for granted?

It is my humble opinion that each of us will be asked as was Peter, "Lovest thou me more than these?"

May we be able to root the thorns out of our lives; may the Lord help us to keep our first love that we may indeed bring forth the fruits of the Gospel in our lives, even "an hundredfold."

for the Brown family . .
leaving us . . .

THE JOURNEY ONWARDS

As slow our ship her foamy track
  Against the wind was cleaving,
Her trembling pennant still looked back
  To that dear isle 'twas leaving.
So loth we part from all we love,
  From all the links that bind us;
So turn our hearts, as on we rove,
  To those we've left behind us!

When, round the bowl, of banish'd years
  We talk with joyous seeming—
With smiles that might as well be tears,
  So faint, so sad their beaming;
While memory brings us back again
  Each early tie that twined us,
O sweet's the cup that circles then
  To those we've left behind us.

And when in other climes we meet
  Some isle or vale enchanting,
Where all looks flowery, wild and sweet,
  And nought but love is wanting;
We think how great had been our bliss
  If heaven had but assigned us
To live and die in scenes like this,
  With some we've left behind us!

As travellers oft look back at eve
  When eastward darkly going,
To gaze upon that light they leave
  Still faint behind them glowing—
So, when the close of pleasure's day
  To gloom hath near consigned us,
We turn to catch one fading ray
  Of joy that's left behind us.

THOMAS MOORE.

Flashback . . . .

REMEMBER THIS?

This picture was taken at the British Mission Centenary Celebrations held at Rochdale and Preston, 1937.

This year we shall celebrate **VICTORY**
with a **THANKSGIVING CONVENTION**
at
ROCHDALE, JUNE 8th, 9th and 10th

WE SHALL GREET **ELDER SELVOY J. BOYER, NEW BRITISH MISSION PRESIDENT,** AND **PRESIDENT EZRA TAFT BENSON,** OF THE **EUROPEAN MISSIONS,** WILL BE WITH US

WELCOME TO ROCHDALE, 1946!

Ludo Press, Ltd., S.W.18.